

A BRIEFE
declaration of the
chiefe poyntes of
Christian Religion,
set forth in a
Table.

Made by Theodore Beza.

Gal. 3. d.

The Scripture hath shut vp all vnder
sume, to the intent that the promise
by the faith in Iesus Christ should
be giuen to them that beleeue.

Set out and allowed accord
the order appointed

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Nehemiah Wallington his Booke
Bought by 12 day of September 1625

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the 21 day of March 1626

A brieft declaration of the Table of Predestination.

The question of Gods eternall Predestination is
not curious, or vnprofitable, but of great impor-
tance, & very necessarie in the Church of God.

The first Chapter.



Ainēt Augustine in his *De bono per-*
booke of the profit of Perseuerance, chap. 14. sayth,
ceuerance, chap. 14. sayth,
that they which were a-
gaynst him as aduersa-
ries in this question, dyd *Object.*

alledge that this doctrine of Predesti-
nation did hinder the preaching of Gods
worde, and caused that it could not pro-
fite. As if (sayth he) this doctrine had hin-
dred the Apostle S. Paule to do his due-
tie: who so oftentimes doth cōmend vnto
vs, and teache Predestination, and yet
neuer ceaseth to preache the worde of
God. Also sayth moreouer: As he that
hath receyued the gift, can better exhort
and preache: so he that hath receyued
this gifte, doth heare the Preacher more

Answer.

A. y.

obe.

To the Th. Beza vpon A

obediently, & with greater reuerence. &c.
Wee do therefore exhort and pzeache, but
they onely whiche haue eares to heare doe
heare vs quietly, & to their comfort: and in
those that haue them not, this sentence is
fulfilled, that hering with their eares they
do not heare, for they heare with the out-
warde sence, but not with the inwarde
consent. Now why some men haue these
eares, and others not, it is, bicause it is
giuen to some to come, and to others not.
Who knew Gods counsell? muste that
be denied which is plaine and euident, bi-
cause that cannot be knowne which is
hid and secret? Againe in the . 15. chap.
I pray you (saith he) if some vnder the
shadow of predestinatiō giue them selues
to slouthfull negligence, and as they are
bent to flatter their fleshe, so followe
their owne lustes, muste we therefore
iudge, that thys which is written
of the foreknowledge of God is false?
Nowe surely thys is verie handsome,
and to the purpose, that we shall not
speake that which by the Scripture is
lawfull to speake. Oh we feare (say you)
least

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least he should be offended, whiche is not able to vnderstand, and take it. And shall we not feare (say I) least whiles we hilde our tongue, hee that is able to take the truth, be take and snared with falshood & error? Also in the. 20. cha. of the same booke he writteth in this sort. If the Apostles, & Doctors of the church whiche came after them, did the one and the other, both teaching the eternall Election of God purely and truely, and also reteyning the faithfull in godly life and maners: What moueth these our aduersaries (saying they are ouercome with y^e manifest and inuincible truth) to thinke they speake wel, saying: although this doctrine of predestinatiō be true, yet it ought not to be preached to the people? Nay, so much the rather it is good to be thoroughly preached, that he that hath eares to heare, may heare. And who hath them, but he that hath receiued the cō of god, who promiseth to giue the? And as for him that doth receyue it, let him refuse it if he wil: so that he y^e doth receiue it, may take it, drinke it, be suffised, and haue life. For as we must p^rache the feare of God

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to

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to the ende that God may be truely seru-
ued: so must we preach Predestination,
that he which hath eares to heare may
heare, and reioyce in God, not in hym
selfe, for the grace of God towards him.

This is the minde of that excellent
Doctor as touching this point, which not-
withstanding bindeth vs to two conditi-
ons: the one is, that we speake no far-
ther heerein then Gods worde doth limit
vs: the other, that we set forth the same
thing which the Scripture teacheth, ac-
cordingly, and to edification. Wherefore
we wil brieuely speake of both these parts:
first of the doctrine it selfe, and next of the
vse and applying of the same.

The seconde Chapter.

*Of the eternall counsell of God hidde in him selfe,
the vvhiche aftervvards is knowven by the ef-
fects thereof.*

The counsell, **G**OD, whose iudgements no man can
purpose, and comprehend, whose wayes can not
vill of god, be founde oute, and whose will (1) ought
to

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to stoppe all mens mouthes (2), accoꝝ is the forming to the determinate and vnccha: taine and origeable purpose of hys wyll, by the ver: ginall of all tue whereof all things are made (3), yea causes. even those things whiche are euill and execrable (not in that they be wrought by his Diuine counsell, but foꝝ as muche as they proceede of the prince of the ayꝛe, and that spirite whiche woꝝketh in the children (4) of disobedience) hath determined (5) from befoꝛe all begynning with hym selfe, to create all thyngs in their tyme, foꝝ his gloꝛy, and (6) namely men: whom he hath made after two sortes, cleane contrarie one to the o: ther. Whereof he maketh the one sorte (which it pleased him to chouse by his secrete wyll and purpose) partakers of his gloꝛy through his mercy (7), and these we call according to the woꝛde of God, *Vessels of the vessels of honoꝛ*, the elect, the chyl: dren of promise, and predestinate to saluation (8): and the others, whome lykewise it pleased him to ordeyne to damnation (that he mighte shewe foꝛth his woꝛath and power, to be glorified also in them)

A.iiij.

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*Vessels of
dishonour.*

them) we doe call the vessels of dishonour and wrath, the Reprobate & cast off from all good works (9).

*Our Election
is hid in the
secret purpose
of God.*

This Election or Predestination to ever-
lasting life, being considered in the will of
God (that is to say) this selfesame deter-
mination, or purpose to Elect, is the first
fountaine and chiefe original of the salua-
tion of Gods children: neither is it thereon
grounded, as some say, because God did
foresee their faith, or good works: but onely
of his owne good will (10,) from whence
afterwards the Election, the faith, and the
good works spring forth. Therefore when
the scripture will confirme the children of
God in full and perfite hope, it dothe not
stay in alledging the testimonies of the
second causes, that is to say, in the fruites
of fayth, nor in the seconde causes them-
selues, as faith, and calling by the Gospel,
neither yet sometimes in Christ himselfe,
in who notwithstanding we are, as in our
head Elected & adopted, but ascēdeth high-
er, men vnto that eternall purpose which
God hath determined only in himself (11.)

*Reprobation
is hid in the
secrete pur-
pose of god.*

Likewise when mention is made of the
damna-

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Damnation of the Reprobate, although the whole fault thereof be in them selues(12): yet notwithstanding, sometimes when neede requireth, the Scripture to make moze manifest by this cōparison the great power of God his patience, and the riches of his glorie towardes the vessels of mercie(13), leadeth vs vnto this high secret, which by order is the first cause of their damnation, of y^e which secret, no other cause is knowen to men, but only his iust will, whiche we muste with al reuerence obey, as coming from him, who is onely iuste, and can not by any meanes, nor of any man, in any sorte be comprehended(14). For we must put difference betwixt the purpose or ordinance of reprobation, & reprobation it selfe. Because God would that y^e secret of this his purpose should be kept close from vs: & again we haue the causes of Reprobation, & damnation, which dependeth therof, expressed in Gods word, that is to say, corruption, lacke of faith, & iniquitie, which as they bee necessary, so are they also volūtary in the vessels made to dishonour(15): like as on the other part

The secret purpose to elect or reprobate onely apper- teineth to god but the causes of election and reprobation are manifest in the Scriptures.

A. b.

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When we describe orderly the causes of the saluation of the elect, we put difference betwixt the purpose of electing, whiche God hath determined in him selfe, and the election which is appoynted in Christ in suche sort, that this his purpose or ordinance, doth not onely go before election in the degree of causes, but also before all other things that followe the same. 16.

The places & testimonies of the Scriptures, which are alleaged in this Treatise, & marked by numbers, it seemed good to place apart at the end of euery Chapter, partly that beeing separate they might be better wayed and vnderstoode: and partly bicause they could not for the multitude therof be cōteined in the margēt of the booke. And heere we haue compased euery number within these two lines () to the intent they might the more easily be founde out.

Notes of the seconde chapter.

(1) Rom. 11. d. 33. (2) Job. 9. 10. 11. & 12. Rom. 9. d. 20. (3) Eph. 1. b. 9. 11. Gen. 27. & 20. Exod. 21. & 13. John. 22. & 13. 12. 16. d. 33. In the same. 20. & 24. & 11. a. 1. & 14. f. 27. In the same.

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46. a. 4. d. 10. Jer. 10. d. 23. Dan. 4. g. 32. Mat.
 10. c. 29. Gal. 1. a. 4. (4) Eph. 2. a. 2. (5) Gen.
 45. b. 8. in the same. 50. c. 19. Exo. 4. c. 21. in the
 same. 7. a. 3. & 9. c. 12. & 10. a. 1. f 20. g 27. & 11.
 d 10. & 14. a 4. 8. d 17. Deu. 2. f. 30. Jos 11. d. 20.
 1. Sam. 2. e. 25. 2. Sam. 12. c. 11. in the same. 15
 c. 11. & 24. a. 1. 1. Kin. 12 c 15. in the same. 22 d
 22. 2. Kin. 18 e 25. 2. Cro. 10 c 15. in the same
 11 a 4. & 22 c 7. & 25 f 20. Neh. 9 f 37. Job. 1.
 b 11. d 21. in the same. 23 c 14. & 34 d 30. & 37 b
 13. Psal 50 c 25. Esa 10 d 15. in the same 54 g
 16 & 63 d 17. John 12 f 40. Act 2 d 23. in the
 same 4 f 28. Rom 9 d 18. 19. in the same 11 d
 32. with Gal 3 d 22. 1 Thel 3 a 3. (6) Pro. 16
 a 4. (7) Esa 43 b 7. Eph 1 b 6 Rom 9 e 23
 (8) Rom 8 f 29. 30. in the same 9 b 8 e 21. 1
 Corin 2 b 17 Eph 1 a 4. 2 Thel 2 c 13. 1 Pet.
 a a 2 (9) Exod 9 d 16 Pro 16 a 4 Rom 3 a
 5. in the same 9 e 22. Esa. 54 g 16. (10) Deu 4
 f 37 in the same 7 b 7. 8. Jos 24 a 2. Psal 44
 a 4. Eze 16 a 6 g 60. John 15 c 16. 19 Act 13
 g 48. in the same 22 c 14. Rom 5 a 6 in the
 same 9 e 11. 12. 13. 15 d 16. 18 e 23 in the same
 11 a 7 d 3. 1 Corin 4 b 7. Eph 1 a 4. 5 b 11
 in the same 2 b 10 Col 1 b 12. 2 Tim 1 c 9 (11)
 Mat 25 c 24 John 6 e 40. 45 Act 13 g 48.
 Rom 8 f 29. 30 in the same 9 b 8 c 11. 12 d 16
 e 23. in the same 11 a 7. Eph 1 a 4. 5 b 9. 11.
 2 Tim 2 c 19. 1 Cor 2 b 7 c 10. (12) Ose 13 c 9
 John 3 c 19. (13) Rom. 9 e 23. (14) Exo 9 c
 16. Psal 33 c 15. Pro 16 a 4. Rom 9 c 11. 12. 13.
 where he sayth not only that Esau was ordey-
 ned to be hated before he did any euill (for in so
 saying he should not seeme to exclude any thing
 but actuall sinne and incredulitie) but sayth ex-
 pressly

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preſſe, before he was borne, whereby he excludeth
the original ſinne, & al that which might be con-
ſidered in the perſon of Elai by hys birth, from
the cauſe of the hate. Therefore, anon after,
when he ſheweth howe the Reprobate mature,
and reply, he doth not ſay, that they ſpeake in
this ſorte: Altho dooth not God hate others a-
like, ſeeing they are alſo borne in the ſame cor-
ruption that wee bee: The Apoſtle ſpeaketh no
ſuche words, but he ſayth their reaſon is in this
ſorte: who can reſiſt his will: For hereof mans
reaſon gathereth, that they are vniuſſally con-
demned. And yet S. Paule dooth not anſwere,
that God woulde ſo, bicauſe he ſawe that they
woulde be corrupt, and ſo conſequently that the
cauſe of his decree ſhould be grounded on their
corruption (the whiche anſwer had bin cleare
and reſolute, if it had bin true) but forasmuche
as he ſayth plainly, it ſo pleaſed God, and it
was not in their power to change this his good
pleaſure, he bridleth mans wiſedome, that it
might reuerence and wonder at Gods myſte-
ries, as it is moſt iuſt to doo. And alſo encou-
rageth the Elect to honor the grace of God,
which is declared and made famous by ſuche a
compariſon. In this ſorte then the other places
of the Scriptures which conduct and liſte vs vp
to beholde the ſoueraigne will of God, which is
the only rule of iuſtice ought to be expounded.
Eſay. 54. g. 16. 1. Sam. 2. c. 25. John. 6. g. 34.
65. in the ſame. 10. d. 26. in the ſame. 12. f. 39.
1. Pet. 2. b. 8. and in diuers other places. (15) 2.
Theſſal. 2. c. 10. 11. 12. Rom. 11. c. 20. 2. Corin.
4. a. 3. 4. Heb. 12. c. 17. (16) Rom. 8. f. 30. Ep.
1. a. 4. 5.

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The thirde chapter.

How God putteth in execution his eternall counsell, aswell towards the Electe, as the Reprobate.

THe Lorde God, that he mighte put in execution this eternall counsell, to his gloze, prepared a way according to his infinite wisdom, indifferent both to those that he would choose, and those also which he would refuse. For when he determined to shewe his infinite mercy in the salvation of the elect, and also his iust iudgemente in the Condemnation of the Reprobate: it was necessarie that he should shut vp bothe vnder disobedience & sinne, to shew his mercy to all (1) those that beleeue (2): that is to say, to the Elect: because sayth is a gift of God which properly belongeth vnto them (3): and contrariwise to haue iust cause to cōdemne them, to whome it is not giuen to beleeue (4), nor to knowe Gods mysteries (5). Therefore God did this in such sort, & with suche wisdom, that the whole faulte of the Repro-

*Why man
was created
good, but yet
so, that he
mighte vvil-
linglie become
euill.*

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*The creation
of man.*

Corruption.

*The fall of
Adam chan-
ced not vvith
out the vvill
and ordinance
of god.*

Reprobates damnation lyeth in them
selues: and on the other side, all the glory
and prayse of the Elects saluation belon-
geth wholly to his onely mercy. For he
did not create man a sinner for then he
should haue bin (with reuerent feare be
it spoken, the autho: of sinne, which after-
wards he could not iustly haue punished)
but rather he made him after his owne
image (6): to wit, in innocencie, puritie,
and holynesse (7): who notwithstanding
without constraynt of any, neyther yet
forced by any necessitie of concupiscence
as touching his will (whiche as yet was
not made seruant to sinne (8), willingly
and of his owne accord rebelled against
God: binding by this meanes the whole
nature of man to sinne, & so consequently
to y death of body & soule (9) Yet we must
cōfesse that this faule came not by chance
or fortune, seeing his prouidence dothe
stretch forth it selfe euen to the smallest
things (10), neyther can we say, that any
thing doth happē, that God knoweth not,
or careth not for, except we woulde faule
into the opinion of the Epicures, from the
which

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whiche God p̄serue vs, neither yet by any bare or idle permission or sufferance, which is separte from his will and sure determination. For seing he hath appointed the ende, it is necessary also that he should appoint the causes which leade vs to the same ende, vnlesse we affirme with the wicked Daniches that this ende hapneth at all aduentures, or by meanes of causes ordeyned by some other God. Furthermoze we cannot thinke that any thing hapneth contrarie to Gods will, except we denie blasphemously that he is omnipotent & almightie. As S. Augustine noteth playnely in his booke *De correptione & gratia. Cap. 104.* We conclude therefore that this fall of Adam did so p̄ceede of the motion of his will that notwithstanding it happened not without the wyll of God: whom it pleaseth by a maruellous and incomprehensible meane, that the thing whiche he dothe not allowe (for as muche as it is sinne) shoulde not happen without his will. And this is done, as we sayde befoze, that he might shewe the riches of his glozy towards the vessels of mercy:

*Enchir. ad
Laurent.
Chap. 99.*

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mercy: and this wrath and power vpon
those vessels, which he hath made to set
foorth his glory by their shame and confu-
sion⁽¹²⁾. For the small ende of Gods coun-
sel is neither the saluation of the elect, nor
the damnation of the reprobate: but the
setting foorth of his owne glory, in sauing
the one by hys mercy, and condemning
the other by his iust iudgement. When to
auoyde all these blasphemyes, vnto the
which the infirmitie of our wittes dothe
drawe vs, let vs confesse that the corrup-
tion of the p^rincipal worke that God hath
made (which is man) is not happened by
chaunce, nor without the will of him, who
according to his incomprehensible wis-
dome, doth make and gouerne all things
to his glory. Albeit we must confesse (in
despite of mans iudgement, whiche was
li^mitted in the beginning within a cer-
tayne compasse, and after was miserably
corrupted) that the whole faulte of hys
damnation lyeth in man: for as muche
as betwixte the secret and incomprehen-
sible will of God, and that corruption
of mans nature, whiche is the very fy^rst
occasion

(1) 1
Eph
1. d.
12. f.
Rom
8. (1
9. f. 1
8. 4.
Ro,

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occasion of the reprobatess damnation, the The whole
 wil of the first man is a meane, which be^s faulte of
 ing created good, hath willingly corrup^t mans perdit
 ted it selfe, and therby opened the doore to on is in him
 the iust iudgement of God, to condemne selfe and not
 all those, to whom it doth not please hym in God.
 to shew mercy. And if they would yet ob
 ted and cauel, saying, that they cannot re
 sist the will of God (13), let vs suffer them
 to their owne destruction to plead against
 him, who will be able inoughe to defende
 his iustice against their quareling. Let vs
 rather reuerence that which passeth the
 reache & compasse of our wits, & turne our
 mindes wholly to prayse his mercie, who
 by his onely grace hath saued vs, whē we
 deserued the like punishmēt & damnation,
 & were no lesse sinners & wicked thā they.

Notes of the thirde chapter.

(1) Ro. 11. d. 32. (2) Gal. 3. d. 22. (3) Act. 13. g. 48.
 Eph. 2. b. 8. 2. Thess. 3 a. 2. Tit. 1. a. 1. 2. Phil.
 1. d. 29. Gal. 5. d. 22. (4) Mat. 13. b. 11. (5) John
 12. f. 38. 39. (6) Gen. 3. (7) Ephes. 4. f. 24. (8)
 Rom. 5. b. 11. in the same. 7. d. 20. (9) Ro. 5. b. 11
 Ec. (10) Mat. 10. c. 29. 30. P^{ro} 16. d. 33. (11) Ro.
 9. f. 21. 22. 1. Pet. 2. b. 8. Ero. 9. d. 16. P^{ro} 16.
 a. 4. (12) Ero. 9. d. 16. P^{ro} 16. a. 4. Esa. 54. g. 16
 Ro. 9. c. 11, 12, 13. d. 17, 18. Ec. (13) Ro. 9. 13. d. 19.

W. J.

The

Th. Beza vpon The fourth Chapter.

By what order God proceedeth to declare and after a sorte to execute his Election.

The foundation of that Election which is manifest vnto vs.

A mediator was necessarie.

When God had determined with him selfe the things before mentioned, he, by a more manifest order of causes, which notwithstanding was eternall (as all things are present to him) disposed orderly all the degrees, whereby he would bring his elect vnto his kingdome. Forasmuch therefore as he is merciful, and yet could not forget his iustice, before all other thinges it was necessarie that a mediator should be appointed: by whom man might be perfectly restored, and that this should be done by y^e free mercy & grace which both appeare in y^e saluatiō of his elect. But mā, besides that he is so weake, that it is not possible for him to susteine the weight of Gods wrath, dothe also so much flatter him selfe in that his most miserable blindness, that he cannot perceiue it⁽¹⁾: because he is wholly in bondage to sinne⁽²⁾: so that
the

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the lawe of God is to him as death(3), so
fare is he unable of himself to recouer his
libertie, or to satisfie the lawe of God in
the verie least iote. God therfore the most
mercifull father of the Elect, moderating
in such sorte his iustice, with hys infinite
mercie, appoynted his onely sonne, who
was the very same substance, and God Iesus Chri
eternal with him, that at the time deter- our mediato
mined, he should by the power of the holy
(4) Ghost be made verie man(5), to thend
that both the natures being ioyned in Ie
sus Chritte alone(6), first, all the corrup- Iustifica
tion of man should be fully healed in one tion and
man (7), who should also accomlishe all sanctifica
iustice (8), and mozeouer should be able tion in
inough to suffeyn the iudgement of God, Chritte.
and be a Priest sufficient and worthe of
him self to appease the wrath of God his
father, in dying as a iust and innocent for
them that were vniuste and sinners, co
uering our disobedience, and purgeng all
our sinnes which were layd vpon him(9).
And finally with one only offering and sa
crifice of him self should sanctifie all the e
lect, mortifying & burying sinne in the by

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the partaking of his death and burial: and quickening them into newnesse of life by his resurrection⁽¹⁰⁾: so that they shoulde finde more in him then they had losse in Adam⁽¹¹⁾. And to the intent thys remedy should not bee founde and ordeyned in wayne, the Lord God determined to giue this his sonne with all thinges appertayning to saluation⁽¹²⁾, to them whome hee had determined in him selfe to choose: and on the other side, to giue them vnto his sonne, that they beeing in him, and he in them⁽¹³⁾, might bee consummate & made perfecte in one, by these degræes that folowe after, according as it pleased him to bring forth euery one of his elect into this world. For first, when it pleaseth him to disclose that secret which he had purposed from befoze all beginning⁽¹⁴⁾, at suche time as menne leaste looke for it⁽¹⁵⁾, as men are blinded and yet thinke they see most cleare⁽¹⁶⁾, when as in very deepe death and damnation hangeth ouer their head⁽¹⁷⁾, he commeth sodenly, and setteth befoze their eyes, the great danger wherein they are, & that they might be touched more

Externall
vocation.

Predestination.

more sharply and liuely, he addeth to the
witness of their own conscience, being as
it were a sleepe, and dead, the preaching
of his lawe (18), and the examples of his *The lawe.*
iudgements, to strike the with the horror
of their sins: not that they should remain
in that feare, but rather that beholding
the great danger thereof, should flye to
that onely mediator Jesus Christe (19): in
whome after the sharpe preaching of the
law, he setteth forth the swete grace of
the Gospell, but yet with this condition, *The gospell.*
that they beleue in him (20), who onely
can deliuer them from condemnation (21)
and giue them right and tytle to the hea-
uenly inheritance (22). Yet al these things
were but vayne if he should onely set be-
fore mens eyes these secretes by the ex-
ternall preaching of hys worde written &
published in the church of God, which not-
withstanding is the ordinarie meanes
whereby Jesus Christ is communicate vn-
to vs (23): therefore as touching his Elect
(24), vnto the externall preaching of hys
worde, he ioyneth the inwarde working *The inward*
of his holy spirite, the which doth not re- *calling.*

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What free
will is, after
th. fall af
Adam.

store (as the Papistes imagine) the rem-
nants or residue of free will (for what power
so euer of free will remaineth in vs, ser-
ueth to no other vse but willingly to sinne
(25), to fly from God (26), to hate him (27),
and so not to heare him (28), nor to beleue
in him (29), neither yet to acknowledge
his gift (30), no not so much as to thinke a
good thought (31): & finally to be children
of wrath and malediction, but contrary-
wise chaungeth their heard harts of stone
into softe heartes of fleshe (32), draweth
them (33), teacheth them (34), lightneth
their eyes (35), & openeth their sence (36),
their heart, their eares, and vnderstan-
ding: first to make them to know (as we
haue sayd befoze) their owne miserie: and
next, to plante in them the giste of faith,
whereby they may perfoyme that condi-
tion, which is ioyned to the preaching of
the Gospel. And y standeth in two points,
the one, whereby we knowe Christe, in
general, beleuing the storie of Christ, and
the Prophecies which are writ of hym
(37), the which parte of faith, as we shall
declare in due place, is sometimes giuen

to

Faith hath
two parts.

Predestination.

to the reprobate. The other, which is proper, and onely belongeth to the elect, consisteth in applying Christ (who is vniuersally and indifferently preached to all men) to our selues, as ours: & that every man make himselfe sure of his Election, which hath bene hid befoze all time in Gods secret(38), and afterwarde revealed vnto vs, partely by inwarde testimonie of our consciēce thzough the holy ghost, ioyned to the externall preaching of Gods word(39): and partely also by the vertue and power of the same spirite, who deliuering the Elect from the seruitude of sinne(40), perswadeth and conducteth them to will and worke the thinges whiche please God. These then be the degrees, wherby it pleaseth God to create & forme by his especiall grace, that precious & peculiar gift of faith in his elect, to the intent that they may imbrace their saluation in Iesus Christe. But because this faith in vs is yet weake & only begon, to the ende that we may not only perseuer in it, but also profit(which thing is moste necessary for al men to do) first according to the time

W. iij.

that

Th. Beza upon

Baptisme.

*The Lords
Supper.*

that oure adoption is reuealed vnto vs,
this fayth is sealed in oure hearts by the
Sacrament of Baptisme: and after eue-
ry day more and more is confirmed and
sealed in vs by the sacrament of the Lords
Supper: of the which two Sacraments,
the principall ende is, that they be sure
and effectuell signes and pledges of the
cōmunion of the faythful with Christ (41)
who is their wisdom, iustice, sanctifica-
tion, and redemption (42). For this oc-
casion it is so oftentimes mentioned with
Saint Paule, that we beeing iustified by
fayth, haue peace with God (43): For
who soeuer hath obteyned the gift of true
fayth, hath also by the same grace and
liberalitie of God obteyned the giste of
perseuerance (44). So that in all maner
of temptations and afflictions, he doub-
teth not to call vpon God, with sure con-
fidence to obteyne his request (as farre as
it is expedient for him) knowing that he
is of the number of Gods children, who
can not fayle him (45). Moreover he ne-
uer swarueeth so from the right way, but
at length by the benefite of Gods grace,
he

*A sure confi-
dence.*

Predestination.

he returneth agayne : for although sayth
sometime seeme in the Elect (as it were
for a tyme) hidde and buried, so that a
man would thinke it were vtterly quen-
ched (46) (which god suffereth, that men
might knowe their owne weaknesse) yet
it dothe neuer so farre leane them, that
the loue of god and their neighbour, is al- *Loue.*
together plucked out of their hearts. For
no man is iustified in Christ, who also is
not sanctified in him (47), and franted to
good woorks, which God prepared that we
should walke therein (48). This is then
the way whereby God by his mercy doth
prepare (to the full execution of his eter-
nall counsell) them amongst his Elect,
whom it pleaseeth him to reserve, till they
come to ripe age and discretion. As tou-
ching the other whom he calleth into his
kingdome so soone as they are bozne, or in
their tender yeres, he vseth a more shorte
way. For seeing he dothe comprehend in
that his free couenaunt, whereof Iesus
Christ is the mediator (49), not only the *Gods adoptio
or free choice
of infants.*
faythfull, but also their posteritie (50),
into a thousande generations (51), calling

W. v.

the

Th. Beza vpon

the same by expresse wordes, holy (52):
there is no doubt but the children of the
Saints, whiche apperteine to election,
(whom he only knoweth) he hath giue to
his sonne, who wil not cast them out (53).

Notes of the fourth chapter.

(1) Joh. 9. g. 41. (2) Rom. 1. b. 18. in the same. 7. b.
14. and 8. b. 17. 1 Cor. 2. b. 4. 2 Cor. 3. b. 5. Ephe.
2. 3. a. (3) Rom. 7. b. 10. (4) Mat. 1 d. 20. Luke 1.
d. 35. (5) John 1 b 14. 1. John. 1. a 1. 2. 3. (6) Ro.
1. a. 3. 4. 2. Cor. 5. d. 19. Col. 2. b. 9. (7) Rom. 8.
a. 3. (8) Mat. 3 d 15. in the same. 5 c 17. Rom. 5.
d 18. 1. Cor. 1 b 30. (9) Esa. 53 a 4. b. 5. 7. d. 11.
Rom. 3 d 25. Act. 20 f 28. Colos. 1 c 20. Rom. 5.
d 19. 1. Pet. 2 d 24. in the same. 3 d 18. 2. Cor. 5.
d 21. (10) Rom. 6 a 3. 4. 5. &c. Colos. 3. a 1. in the
same. 2. b. 12. John. 17. c. 19. Heb. 9. d 13. in the
same 10 c 14. (11) Rom. 5 c 15. 16. 17. d. 20. (12)
Rom 8 f 31. John. 3. b 16. (13) John. 17. a 2. b 6.
9. 11. 12. d. 23. (14) Gen. 3 b 15. in the same. 22. d.
18. Rom. 3 d 25. & 16 d 25. 1. Cor. 2 b 7. Gal. 3.
c 6. Eph. 1 a 5. Colos. 1 d 26. 2 Tim. 1 c 9. Tit. 1.
a 2. 1. Pet. 1 d 20. (15) Jos. 24. a. 2. Ezech. 16. a.
8. 9. Esa. 65 a 1. Eph. 2. a. 3. 4. 5. c. 12. Rom. 5. b.
10. 1. Pet. 3. b 10. (16) John. 9. g. 41. Joh. 3 c 19.
(17) Rom 1 c 19. in the same 2 c 15. Act. 14 c 17.
(18) Rom 1 c 9. in the same. 2 c 15. Act. 14. c. 17.
(19) Ro. 7 b 7. 1. Tim. 2. b. 5. 2. Tim. 2 d 25. 26.
Act. 2. f. 37. 38. 1. John 2 a 1. (20) John. 1 b 12.
in the same. 3 b 16. Rom 1 b 16. and almost in
every page of the whole Scripture. (21) Rom. 8.

Predestination.

81.1. John.2.2.1. (22) John.1.b.12.and.3.b.16.
 Rom.1.b.16.and.5.a.1. (23) Rom.10.b.8.c.17.
 2. Cor.5 d 18.19. Jam.1 c 18.1. Pet.1 d 25. (24)
 Ephe.1 a 5.b 9. Colof.1 d 27. (25) Rom.6.d 19.
 20. (26) Genes.3 b 8. John.6 e 47.g. 65. (27)
 Rom.5 b 10. in the same. 8 b 7. (28) John. 6.f.
 47. (29) Esa.53.a 1. John.12.f.39. (30) Matt.
 13 b 11. John.2 4 b 10. in the same. 3 a 3. 1. Cor.
 2.d.14. (31) 2. Corinth. 3.b. 5. (32) Ezech.11.d.
 19. in the same. 36.f.26. Psalm.51 a 12. (33) John
 6.e.44. (34) John 6 e 45. in the same. 16.b.13
 Psalm.119. 33. (35) Psalm. 119. 130. Ephe.1.
 c.17. (36) Esay.50 b 5. Psalm.40.b.17.and.119
 18. 73. 130. Colof.1.b.9. Esa.50.b.5. Jerem. 31.
 c.18.2. Tim.2.d.25. (37) Luke. 24.3 45. Act.16
 c 14. (38) 1. Corinth.2.c.10.11.12.d.16. Colof.1.
 d.26.27 Ephe.1 d 18.19. 1. John.3.d.24. in the
 same.5 d 20. (39) Rom.8.c.15. Galath. 4 a 6.
 (40) Rom.8 c 14. 1. John 3 b 10. c 14. in the
 same. 4 b 14. Philip.2 b 13. John.8 b 36. Ro.
 6 c 18. (41) Marke 16 c 16. Acts.2 f 38. Rom.
 6 a 3. 4. Galath.3 d 27. Colof.2 b 12. Ephe. 5
 e.26. 1. Peter 2 d 21. 1. Corinth 10 b 16. Rom.
 4.b 11. (42) 1 Corinth 1 d 30. (43) Rom 3 c 20.
 21.22. in the same 4 a 2. 5. and a 1. and in di-
 vers other places. (44) (45) Numer. 22 c 19.
 Psalm.23 b 6. in the same.27 a 1.2. 3. Psalm
 91 at large. Matth 24 b 24. John 6 d 37. in
 the same 17 c 15. and 10 e 28.29. Rom 5 a 2.3.
 5.in the same.8 c 15.16.g 38.39. 1. Corinth.2 c 12
 d 16. 2 Corinth 13 b 5. Ephe 1 b 9. Phil.1 a 6.
 1 Thel 5 d 24. 2 Corinth 1 d 21. James 1 a 6
 Heb. 4 d 16. in the same 10 d 22. 1 John 4 d
 17. (46) So Moyses, Aaron, David, Peter tell.
 1. John.1 d 8. (47) Ro 6 a 1.2. Et.1 Joh 3 b 9. 10

Th. Beza vpon

in the same. 4. d. 20. 2. Pet. 1. b. 9. (48) Eph. 2. b. 10. and 1 a 4. (49) 1. Tim. 2. b. 5. Heb. 9. d. 15. (50) Gen. 17. a. 7. (51) Exod. 20. b. 6. (52) 1. Cor. 7. 14. (53) John. 6. d. 37.

The fifth Chapter.

After vvhhat sorte almightie God dotbe execute and effectuallie declare his counsell touching Reprobation.

By these things whereof we haue nowe spoken, it may easily appeare how God maketh them to goe to their owne place: The olde A- dam is the foundation of (1) whom he created to that ende that he that reprobation might be glorified in their iust condemnation vvhiche tion. For as Christ the seconde heauenly mans iudge- Adam, is the foundation and very substance and effect of the Elects saluation: ment can at- stance and effect of the Elects saluation: taine vnto. so also the first earthly Adam, bicause he fell, is the first authoz of the hate, and so consequently of the damnation of the re- proued (2). For when God, moued with those causes which he onely knoweth, had determined to create them to this ende, to shew forth in them his iust wrath and power (3), likewise he did orderly dispose the causes and meanes, whereby it might come

Predestination.

come to passe that the whole cause of their damnation mighte be of them selues, as hath bin declared befoze in the third chap. When man then was fallen willingly into that miserable estate whereof we haue spoken in the chapter befoze, God who hateth iustly the Reprobate, bicause they are corrupt, in part of them he doth execute his iust wzath so soone as they are bozne (4): and towards the rest that be of age, whom he reserueth to a moze sharpe iudgement, he obserueth two wayes cleane contrarie one to the other. For as cōcerning some, he sheweth them not so muche fauour, as once to heare of Jesus Christe, in whom onely is saluation (5), but suffereth them to walke in their owne wayes (6), and runne headlong to their perdition. And as for the testimonies that God hath lefte to them of his diuinitie (7), serue them to no other vse but to make them without all excuse (8), and yet thzough their owne default, seeing their ignozaunce and lacke of capacitie, is the iust punishment of that corruption wherin they are bozne. And

Surely

The iudgement of god towards infants that are reprobate. Howv reprobation is first manifested. No calling to the Gospell.

Th. Beza upon

surely as touching that that they can at-
tayne vnto in knowing god, by their light,
or rather naturall darknesse (albeit they
neuer fayled in the way, but so continu-
ed) (9), yet were it not in no wise suffici-
ent for their saluation. For it is necessarie
for vs that shall be saved, that we knowe
God, not onely as God, but as our father
in Christ (10): the which mysterie fleshe
and bloud dothe not reueale (11), but the
sonne him selfe, to them whom his father
hath giuen him (12). As concerning others,
their fall is more terrible (13). For he can-
seth them to heare by preaching the out-
warde worde of the Gospell (14), but be-
cause they are not of the number of the
Elect, being called, they heare not (15),
and for as muche as they are not able to
receyue the spirite of truthe (16), there-
fore they can not beleue, bicause it is
not giuen vnto them (17), wherfore when
they are called to the feast, they refuse
to come, so that the worde of life is folly
vnto them, and an offence (18), and final-
ly the sauour of death to their destruction.
(19.) There are yet others, whose harts

God

An unprofi-
table calling,
or of none ef-
fect.

God
thin
that
belo
they
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migl
rayl
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Predestination.

God openeth to receyue and belæue the things that they heare, but this is with that generall sayth, whereby the Diuels belæue and tremble (20). To conclude, they whiche are mosste miserable of all, whose climbe a degré higher, that their fall mighte be moze græuous, for they are rayled so highe by some gift of grace, that they are a little moued with some taste of the heauenly gifte (21): so that for the time they sême to haue receyued the sêde, and to be planted in the Church of God (22), and also shewe the way of saluation to others (23). But this is playne, that the spirit of adoption, which we haue sayde to be onely proper vnto them whiche are neuer cast fowth (24) but are witten in the secrete of Gods people (25), is neuer communicate vnto them. For if they were of the Elect, they shuld remaine still with the Elect (26). All these therfore because of necessitie, and yet willingly, as they whiche are vnder the flauerie of sunne (27), retorne to their vomite (28) and fall away frō faith (29) are plucked vp by the rootes, to be cast into the fyre (30). I meane

Th. Beza upon

meane, they are forsaken of God (31), who according to his will (the which no man can resist (32), and yet for all that because of their corruption and wickednesse) (33), hardeneth them (34), maketh their hearts fat, stoppeth their eares, and blyndeth them (35): and to bring this to passe, he vseth partly their owne vile concupiscēces, to the which he hath given them by to be ruled and led by (36), and partly the spirit of lyes, who keepeth them wrapte in hys snares (37), by reason of their corruption, from the which as out of a fountayne, issueth a continual flowing riuer of infidelitie, ignorance, & iniquitie: whereby it followeth that hauing as it were made shippe wracke of their faith, can by no meanes escape y day, which is appointed for their destruction, that God may be glorified in their iust cōdemnation (38).

Notes of the fifth chapter.

(1) Act. 1. d. 25. Rom. 9. e. 22. Matt. 25. d. 41. (2) Rom. 5. d. 18. 1 Cor. 15. i. 21. Ec. (3) Exo. 9. d. 16. Ro. 9. d. 17. e. 22. (4) Exod. 20. a. 5. Ephes. 2. a. 3. Ro. 5. c. 14. (5) Matt. 1. d. 21. Act. 4. b. 12. (6) Act. 14. c. 17. in the same. 17. g. 30. Rom. 1. c. 24. Ephe. 2. b. 11. (7) Rom. 1. c. 19. 20. Act. 14. c. 17. in the same.

Predestination.

same. 17. g. 27. (8) Ro. 1. c. 20. Joh. 15. d. 22. Ro. 2. b. 12. (9) Rom. 1. c. 21. 22. (10) John. 17. a. 3. in the same. 3. d. 36. (11) Mat. 11. d. 27. in the same. 16. c. 17. John. 1. b. 13. in the same. 3. a. 5. 6. (12) Mat. 11. d. 27. (13) Luk. 12. f. 47. (14) Mat. 22. b. 14. Luk. 13. g. 34. in the same. 19. g. 44. (15) Jer. 7. f. 27. Ro. 1. c. 24. (16) John. 14. c. 17. (17) John. 12. f. 39. 2. Thel. 3. a. 2. Mat. 13. b. 11. (18) 1 Cor. 1. c. 18. 23. (19) 2 Cor. 2. d. 16. (20) 1 Cor. 2. d. 19. (21) Heb. 6. a. 4. (22) Act. 8. b. 12. Mat. 13. and in many other places which we have above recited in the. 2. chap. (23) Act. 1. c. 17. (24) Joh. 6. d. 37. (25) Eze. 13. b. 9. Apo. 22. d. 18. (26) 1. John. 2. c. 10. (27) John. 8. d. 34. Rom. 5. b. 12. in the same. 6. d. 19. & 7. c. 14. & 8. b. 7. (28) 2. Pet. 2. d. 22. (29) 1. Tim. 4. a. 1. (30) Mat. 15. b. 13. Joh. 15. a. 2. (31) Acts. 14. c. 16. (32) Rom. 9. d. 19. (33) Ro. 1. d. 27. 28. 2. Th. 2. c. 9. 10. 11. Joh. 3. c. 19. (34) Eze. 63. d. 17. Ero. 4. c. 21. Deu. 2. f. 30. & in many other places above recited in the. 2. chap. (35) Eze. 6. c. 10. Ro. 11. d. 32. (36) Ero. 8. g. 31. Psa. 95. b. 8. Act. 7. e. 42. Ro. 1. d. 26. (37) 2. Tim. 22. d. 23. 2. Cor. 4. a. 4. 2. Tim. 2. d. 26. (38) 1. Tim. 1. d. 19. Ro. 16. a. 4. Ero. 9. d. 19. Ro. 9. a. 21. 22. &c.

The sixth Chapter.

Of the last and full execution and accomplishment of Gods eternall counsell, as well towards the Elect as the Reprobate.

For as much as God is iustice it selfe, it is necessarie that he should save the

C. i.

iust,

Th. Beza vpon

The full execution of gods counsell. iust, and condemne the vniust. Now they amongst men are onely iust, who being by fayth ioyned to Christe (1), grafted (2), rooted in him (3), and made one body with him (4); are iustified and sanctified in him, and by him: whereof it followeth, that the glory to the whiche they are destinate (5), to the glory of God (6), apperfeyneth to them as by a certayne right or title. On the other parte, they whiche remaine in Adams pollution and death, are iustly hated of God: and so condemned by hym, not exceptyng so muche as them whiche dye befoze they synne, as Adam dyd (7). But bothe these manners of executing Gods iudgementes, as well in these as in the other whiche are elected are in thre sortes: whereof
In the Elect. we haue already declared the first. For the Elect in that same momente that they haue receyued the gyfte of faythe, haue after a certayne sorte passed from death to lyfe (8), wherof they haue a sure pledge (9). But this their life is hidde in Christe, till this corporall deathe make them to steppe a degre further, and that

Predestination.

that the soule being loosed out of the bands of the body, enter into the ioye of the Lorde (10). Finally, in the day appoynted to iudge the quicke and the dead (11), when that which is corruptible and mortal shall be clad with incorruptiblenesse and immortallitie, and God shall be all in all things, then they shall see his maiestie face to face, and shall fully enioye that unspeakable comfozte and ioye, whiche before all beginning was prepared for them, whiche is also the rewarde that is due to the righteousnesse and holynesse of Chziste: who was giuen for their sins, and raysed agayne from death for their iustification: by whose vertue and spirite they haue proceeded and gone forward from fayth to fayth, as shall manifestly appeare by the whole course of their lyfe, and good woorkes (12). Whereas as altogether contrarie, the Reprobate conceived, borne, and broughte vp in sinne, death, and wrath of God (13), when they departe out of this worlde, they fall into another gulse of destruction, and their soules are plunged in that endlesse

In the Reprobate.

C.y.

payne

Th. Beza vpon

payne (14); vntill the day come that their bodies & soules being ioyned agayne, they shall enter into euerlasting fyre, which is prepared for the diuell and his angels (15).

Then by these two wayes (whiche are

The glorie of
God.

cleane contrary one to an other) the laste issue and ende of Gods iudgements shall set forth manifestly his glozy to all men,

Perfectlie
iust, and per-
fectlie mer-
cifull.

for as muche as in his Electe he shall declare him selfe most iust and most mercifull. Most iust, I say, for that he hath punished with extreme rigor and seueritie the sinnes of his elect in the person of his sonne, neyther dyd receyue them into the felowship of his glozy, before he had fully and perfectly iustified and sanctified them in his sonne. And mosste mercifull, for as muche as he freely appoynted with him selfe to elect them, and according as he had purposed, chose them freely in his sonne, by calling, iustifying, and gloryfying them, by meanes of that same sayth whiche he had giuen them throughe the same grace and mercy. On the other side, touching the Reprobate, their corruption and infidelitie, with suche frutes

God is per-
fectlie iust.

as

Predestination.

as come thereof, and testimonie of their owne conscience, shall so reprove and accuse them, that although they resist and kicke agaynst the pricke: yet the mosse perfecte iustice of God shall be manifest and shine by all mens confession in their iust condemnation.

Notes of the sixth chapter.

(1) John. 17. d. 21. (2) Ro. 6. a. 5. (3) Colo. 2. b. 7. (4) 1 Cor. 10 d 16. (5) Ro. 8 f 30. 1 Cor. 1 d 30. 2 Cor. 5 a 5. Rom 9 e 23. (6) Rom. 3 d 25. 26. (7) Ro. 5. c. 14. Eph 2 a 3. John 3 d 9. (8) (9) 3. Joh 5. d. 24. 2 Cor. 1 d 21. in the same. 5 a 5. 1 Cor. 1 a 7. Rom 8 c 25. Eph 1 c 14. in the same. 2 b 6. Ro 5 a 2. (10) Luk. 23 f 43. Mat 22 c 32. Lu. 16. e 22. Phil. 1 d 23. (11) (12) 2 Tim 4 a 1. Act 3 d 21. Ro. 8 d 21. 1 Cor. 15. the chap. though. 1 Cor. 13. d. 12. Mat. 25. c. 34. Rom. 4. d. 25. in the same. 1. b. 17. (13) Ro. 5. b. 12. in the same. 7. c. 14. Eph. 2. a. 3. (14) Luk. 16. e. 23. 24. (15) Mat. 25. d. 41.

The seventh Chapter.

*After vvhhat sorte this doctrine maie be preached
vvith most profite.*

Since we haue nowe declared the effect
of this doctrine: it remayneth also that
we shewe what order wee thinke best

Th. Beza upon

What dis-
tinction the
matter requi-
reth.

to be obserued, in preaching and applying
the same to euery particular mā. Where
as many finde this matter so sharpe and
straunge, that they flie from it as from
a dangerous rocke: it is partly to be at-
tributed to the malice and arrogancie of
men: and partely to the rashnesse and
lacke of discretion of them that teache
it. And thirdly it is to be imputed to their
ignozance whiche can not orderly apply
the same to them selues, whiche sayth
fully and truly hath bin taught of others.
Concerning them whiche sinne of ma-
lice, it onely apperteyneth to God to a-
mende them: whiche surely he hath done
alwayes in his season, and lyke wyse will
doe from time to time, to whom he hath
appoynted to shewe mercy. But for o-
thers whiche remayne obstinate in their
sinne and wickednesse, there is no cause
why we should be moued eyther for their
number or authoritie, or dissemble Gods
truthe. And as touching the seconde sort,
I haue thought these things principally
to be obserued in preaching this mysterie.
First as in all other things (1), so chiefly
in

Predestination.

In this matter of Predestination, they ought to take diligent heed, that in steede of Gods pure and simple truth, they bring not forth bayne and curious speculations or dreames⁽²⁾: which thing they can not chöse but dö, which go about to compassse and accoord these secret iudgements of God with mans wisdom, and so dö not onely put difference betwixt Predestination and the purpose of God, whiche thing they must needes dö, but separate the one from the other: for they eyther imagine a certayne naked and idle permission, or else make a double purpose and counsell in God. From the which errors they must needes fal into many and great absurdities. For sometimes they are constrained to deuide those things which of them selues are ioyned most streightly: and sometimes they are compelled to ingent a great sort of foolish & darke distinctions, wherein the further they occupie them selues and searche, the wyder they stray from the purpose, and so entangle their miserable braynes, that they can finde no way out. This then ought to be

Th. Beza upon

What maner of vwords and speche must be vsed. auoyded with al carefull diligence, chiefly in this matter whiche aboue all other ought purely and sincerely to be taught in the Church of God.

consideration of the persōs. Moreover as much as is possible let the take heed (though sometimes for a more cleare vnderstanding of things a man may be bolde godly and reuerently to do) that no straunge maner of speche, or not aprouable by Gods worde, be vsed: and also so that suche phrases and words whiche the Scriptures approue, be expounded fitly, least otherwise any man should take occasion of offence, whiche as yet is rude and ignozant. Furthermore we muste haue good respecte vnto the hearers (3), wherein also we must make distinction betwixt the malicious and the rude: and agayne betwixt them whiche are wilfull ignozant, and those which are not capable through a simple and common ignozance. For to that further sort our Lord is accustomed to set forth playnly the iudgemēt of God (4): but the other must be lead by little and little to the knowledge of the truthe (5). Likewise we must take heed that

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that we haue not so much respecte to the weake, that they in the meane season which are apte to vnderstand, be neglect, and not sufficiently taught : whereof we haue notable examples in Saint Paul, whiche declare to vs the wisdomre and circumspection whiche he obserued in this matter, chiefly in the .9. 10. 11. 14. & 15. chap. of the Epistle to the Romanes. Also, except some greate cause let, that they begin at the lowest and most manifest causes, and so ascend vp to the highest (as Paule in his Epistle to the Romanes whiche is the right order and way to proceed in matters of diuinitie, from the lawe goeth to remission of sinnes, and thence by steppes he mounteth tyl he come to the highest degree) or else let them consist in that poynt which is most agreable to the texte or matter which they haue in hand, rather then contrariwise to begin at the verie toppe of this misterie, and so come downe to the foote. For the bryghtnesse of Gods maiestie, sodenly presented to the eyes, dothe so dymme and dasell the syght, that afterwardes, if
C.v. they

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How they
maie profe-
cute this
matter.

they be not thzough long continuance ac-
customed to the same, they ware blynde,
when they should see other things.

What then remaineth? That, whether
they begin beneth and ascende vpwards,
oz contrariwise, aboue, and come down-
warde to the lowest degre, they take al-
wayes heede, leaste omitting that whiche
ought to be in the middest, they leape from
one extremitie to another, as from the
eternall purpose, to saluation, and much
moze from saluation to the eternall pur-
pose: Likewise from Gods eternal coun-
sell to damnation, oz backwarde from
damnation to hys purpose: leauing the
neere and euidente causes of Gods iudge-
ment. Except perchance they haue to doe
with open blasphemers & contemners of
god, who haue need of nothing else, but the
sharpe prickes of Gods iudgement: oz else
with men so frayned & exercised in Gods
worde, that there bee no suspicion of
any offence. Finally, that they neuer
so propounde thys doctryne, as if it
shoulde bee applied to any one man par-
ticularly(6), although menne must be v-
sed

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sed after diuers sorts, some by gētlenesse, Howv this
& some by sharpnesse) vnlesse some Pro^{ph} doctrine must
phet (7) of God be admonished by some be applied.
speciall reuelation, whiche thing bycause
it is oute of course, and not vsuall, oughte
not lightly to be beleued, when the mi-
nisters also visite the sicke, or vse familiar
and priuate admonitions, it is their dutie
to lyfte vp and comfort the afflicted con-
science, with the testimoniall of their C^o-
lection, and againe to wound and pearce
the wicked & stubbozne, with the feare-
full indgement of God: so that they kepe
a meane, refrayning euer from that last
sentence, whiche admitteth no exception
nor condition. For this right and iurisdic-
tion onely appertayneth to God (8).

Notes of the seuenth chapter.

(1) Mat. 28. d. 20. (2) 2. Tim. 2. d. 23. (3) 2. Ti.
2. c. 15. (4) Math. 23. and in the whole chap. Joh.
8. f. 44. in the same. 9. g. 41. and 10. e. 26. Luke.
20. g. 46. Mat. 23. d. 38. (5) 1. Cor. 3. a. 2. Ro. 14.
a. 1. (6) John. 8. c. 23. Phil. 3. a. 2. 1. Tim. 6. a. 3.
(7) 2. Tim. 4. c. 14. Joh. 6. g. 64. 70. (8) Mat. 2.
d. 38. with John. 8. c. 24.

The

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*Hovv euerie man maie vwith profit applie this
vniuersall doctrine to him selfe.*

*Iustification
by faith is
vnprofitable
if it be sepa-
rate from E-
lection.*

It is most euident, that they whiche
teache that mans saluation either in
parte or wholly, dependeth and is groun-
ded in woꝝkes, destroy the foundation
of the Gospel of God(1). And contrariwise,
they that teache Iustification freely by
faith, grounde on a sure foundation,
but so, that they build vpon that eternall
counsel of God, whereupon Christe hym
selfe(2), and the Apostle Paule following
Christes steppes, groundeth his doctryne
(3). For seeing perseverance in faith is re-
quisite to saluation(4), to what purpose
shall faith serue me excepte I be sure of
the gyft of perseverance? For we neede
not feare, leasse thys doctrine make vs
negligent, or dissolute: for this peace of
conscience whereof we speake(5), cughte
to be distinct & separate from foolish securi-
tie, & he that is the sonne of God, seeing he
is

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is moued & gouerned by the spirit of god,
(9), will neuer thzough the consideration
of Gods benefit take occasiō of negligēce,
and dissolution. When if by this doctrine *Peace of con-*
we had but this one commoditie, that we *science depen-*
might learne to assure and confirme our *deth on Pre-*
faith against all bzuntes that might hap-
pen, it is manifeste that they whiche
speake againste, and resiste this article of
religion, eyther thzough their wickednes,
oz else thzough ignozance, oz some foolish
blynde zeale, which papneth, when men
will measure God according to the capa-
citie of their owne wittes, subuert and
destroy the pꝛincipall ground and founda-
tion of our saluation. And in very dede
though some (as I muste confesse) doo it
not purposely: yet do they open notwith-
standing the doze to all superstition and
impietie. As for them, which now a dayes
maliciouslye oppugne the trueth, I be-
sech the Lorde, euen from the hart, either
to turne their mindes (if so be they ap-
pertaine to the elect) oz else to send them
a most speedie destruction, that by theyꝝ
owne example they may confirme and
establissh

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establishe that doctrine, whiche so malici-
ously they resist. These other I will desire
most instantly, and require them in the
name of God, that they woulde better ad-
uise them selues what they do.

Now to touch briefly how this doctrine
may be applyed, let vs marke that all the
wozkes of God, euen the least of all, are
such that man can not iudge of them, but
in two sortes : that is, either when they
are done, or else by foreséeing the to come
to passe by the dispositiō of the second and
manifest causes, whose effectes haue been
diligently, and by longe vse obserued, as
men accustome in natural thinges to doe:
wherein, notwithstanding men are won-
derfully blind. In this matter then, which
is most obscure of al others, it is no maruel
if mans wit be driue into this streite, that
it cannot otherwise vnderstande but by
this meanes, what is determined as tou-
ching him selfe in this secrete counsell of
God. But bicause these are most high my-
steries, and therefore stande in the obser-
uatiō of those causes which passe all natu-
ral thinges, we must needs seeke further, &
come

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come to Gods worde : which for asmuche
as without all comparison, it is more cer-
taine then mans coniectures: so it can best
direct vs herein, and assure vs.

How a man

The scripture then witnesseth (7) that *may haue*
all those that God hath, according to *hys assurance*
counsell, predestinate, to be adopted *hys of his Ele-*
childre through Jesus Christ, are also cal- *ction.*

led in their time appointed, yea and so ef-
fectually, that they heare the voice of him
that calleth, and beleue it (8): so that be-
ing iustified and sanctified in Jesus Christ,
they are also glozified. Wilt thou then,
whosoever thou arte, be assured of thy
Predestination, and so in order of thy sal-
uation, whiche thou lokest for, against
all the assaults of Satan? Assured I
say, not by doubtfull coniectures, or
oure owne fantasie, but by argumentes
and conclusions, no lesse true and cer-
taine (9), then if thou were ascended
into Heauen, and hadde heard of Gods
owne mouth his Eternall decree and
purpose: Beware thou begynne not
at that mosse high degree: for so thou
shouldest not be able to susteine the most

Thining

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Shining lighte of Gods maiestie. Beginne
therefore beneath at the lowest order, and
when thou shalt heare the voice of God
(10) sounde in thine eares, & in thy heart,
whiche calleth thee to Christe the onely
mediator, consider by little and little, & trie
diligently (11), if thou be iustified & sancti-
fied in Christ through faith: for these two
be the effectes or frutes, whereby the
faith is knowen, which is their cause. As
for this thou shalt partely knowe by the
spirit of adoption, which crieth within thee
Abba father (12): & partely by the vertue
& effect of the same spirit, which is wrought
in thee. As if thou fall, & so declare in deede
that although sinne dwell in thee, yet it
doth no more raigne in thee (13): for is not
the holy ghost he that causeth vs not to let
slippe the bridle, & giue liberty willingly
to our naughty & vile concupiscences (14), as
they are accustomed, whose eyes & prince
of this world blindeth (15), or else who mo-
ueth vs to pray when we are coulde,
and slouthfull: who stirreth vp in vs
those unspeakeable groanings (16): who is
he that when we haue sinned (yea & some-
times.

By what sig-
nes faith is
knowen.

The effects of
the holie
ghost in the
elect.

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times willingly and wittingly) ingendereth in vs an hate of the sinne committed, and not for the feare of punishment which we haue therfore deserued, but bicause we haue offended our moste mercifull father (17): Who is he, I say, that testifieth vnto vs that our sighings are heard, and also moueth vs to call dayly God, oure God, and our Father, euen at that time whē we haue trespassed agaynst him (18): Is it not that spirite, whiche is freely giuen to vs as a gifte, for a sure and certayn pledge of our adoption (19): Wherefore if we can gather by these effectes, that we haue saythe, it followeth that we are called and drawen effectually. And agayn, by this vocation, whiche we haue declared properly to belong to the children of God; that is euidently proued whiche we tooke in hande to shewe, that is, forasmuche as we were Predestinate by the Eternall counsell and decreē of God, (the whiche he had determined in hymselfe) to be adopted in his sonne, therefore we were giuen to him, whereof the conclusion followeth, that since by the moste

*The assurac
of the voca
tion is kno
uē by faith
and so by th
vocation, th
election.*

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The confi-
dence to per-
seuer and to
be saued is
sure and cer-
taine.

constant will of God (20), whiche onely
is grounded on it selfe, and dependeth on
none other thing, we are predestinate,
and no man can take vs out of the handes
of the sonne: also seeing that to continue
and perseuer in the sayth is necessarie, it
followeth, I say, that the hope of our per-
seuerance is certayne, and so consequent-
ly our saluation: so that to doubt any
more of it, is euill and wicked (21). So
farre then it is agaynst reason to say, that
this doctrine maketh men negligent or
dissolute, that contrariwise, this alone
dothe open vs the way, to searche out
and vnderstande, by the power of the
holy Ghost, Gods deepe secrets, as the
Apostle playnely teacheth (22), to the
ende that when wee knowe them (al-
beit we knowe them heere in this worlde
but after a sorte (23), so that wee muste
dayly fighte with the spirituall armure
agaynst distrust (24,) we may learne to
behaue our selues not idelly, but rather
to perseuer valeauntly (25), to serue and
honour God, to loue him, to feare him, to
call vpon hym, that dayly more and more
as

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as sayth Saint Peter, as muche as in vs lieth, we may make our vocation and election certayne (26). Moreover howe shall he stande sure and constante agaynst so many greuous temptations, both within and without, and agaynst so many assaults of fortune (as the world doth terme it) that is not well resolved in this poynt, whiche is most true? That is, that God according to his good will, dothe all things what so euer they be, and what instrumentes and meanes so euer he vseth in working of the same, for the commoditie of hys Electe (27). Of the whiche number he is, that findeth him selfe in this daunger and trouble (28). As touching the other poynt, whiche concerneth Reprobation, bicause no man can call to mynde the determinate purpose of Election, but at the same instante the contrarie wyll come to remembrance: (besides that in the holy Scripture these two are oftentimes ioyned together) it must needs be, that suche as esteeme this part curious or vnpromitable, and therefore not to be talked of, do great iniurie to the spirite

*The election
onely dothe
comfort vs in
all afflictions*

*The doctrine
of reprobation
ought not to
be suppressed*

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*Reprobation of God. Therefore this parte is to be
must be vwise wayed and considered, but with such mo-
se considered. destie, that the heighte of Gods iudges-
it mai not be mentes may at all tymes brydle our curi-
Applied par-ous fanlies, in suche sorte that we do not
ticularlie. apply it particularly to any man, noz to
any certayne companie. For in this also
it differeth from Election, bicause Electi-
on (as hath bin sayde) is reuealed to vs by
the spirite of God within our selues, not
in others, whose hearts we can not know.
And Reprobation is euer hidde from men,
excepte it be disclosed by God, contrarie
to the common course of things. For who
can tell, if God haue determined to shewe
mercy at the last houre of death, to hym
whiche hath spent all hys lyfe paste lewd-
ly and wickedly (29)? But thys truste
ought not to encorage any man to mayn-
teyne, and continue in his sinne and vn-
godlynnesse. For I speake of those things
whiche we oughte to consider in others,
for the examples of suche mercy of God
are very rare, neyther any man that is
wise wyll promise to him selfe thzoughe
a bayne securitie and trust, that thyng
which*

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whiche is not in his owne power (30.) It is therefore sufficient if we vnderstande generally that there be vessels prepared to perdition (31): the whiche seeing God dothe not reueale vnto vs who they are, we ought both in example of life & prayer, diligently indeuour to winne and recouer *We must labour to winne* to their saluation, yea euen very suche, of whome by seeing their horrible vyces, we almoste dispayre (32). And if we obserue this order, wee shall receyue great frute of this doctrine. For first by the knowledge hereof, wee shall learne humbly to submit our selues to the maiestie of God, so that the more wee shall feare and reuerence him, the more we ought to labour to confirme in our selues the testimonie of our election in Christe (33). Furthermore when we shall diligently consider the difference, whiche throughte the mercie of God is betwixte men, whiche are all alike subiect to the selfe same curse and malediction, it can not be, but we muste acknowledge and embrace more earnestly the singular goodnesse of God, then if we dyd make this grace common

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all men.

The doctrine of reprobation maketh men humble.

It maketh the grace of God to be better known of the elect.

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to all men indifferently, or else referred
the cause of the inequality of this grace
to men (34), Besides this, when we know
that sayth is a speciall gifte of God, shall
we not receyue it moze willingly when it
is offered, and be moze carefull to haue
the same to encrease, then if we shoulde
imagine (as some doe) that it is in euery
mans power to turne and repent when
he wyll, bicause (they saye) the Lorde
woulde that all men shoulde be saued, and
wyll not the death of a sinner? Finally,
when wee see the doctrine of the Gospell
not onely despised of all the worlde, but
also cruelly persecuted: and when we see
so great falshood and rebellion amongst
men, what thing can better confirme and
fortifie vs, than to be assured that nothing
chaunceth by fortune, that God knoweth
his (35), and that they whiche committe
these thinges (excepte God turne their
hearts) are those whiche are destinate,
not by chaunce, but by the sure and eter-
nall counsell of God, to be as it were a
glasse, wherein the anger and power of
God dothe appeare: Truthe it is, that
these

note

It bringeth a
godly care.

It dothe con-
firme vs a-
gainst all of-
fences.

Predestination.

these things can neuer be so commodiously and perfectly treated of, that mans reason and wit can not finde out some thing to replie alwayes to the contrarie, yea and so kyndleth with desire of contradiction, that it is ready to bring an action agaynst God, and to accuse and blame him as chief authoꝝ of all things. But let the Diuell roze and discontent him selfe, and the wicked kicke and winse: yet their owne conscience shal reprove & condemne them (36) When as oures, being confirmed in the truth, by the grace and mercy of oure God, shall deliuer and free vs (37), in the day of Christ. To whom with the Father, and the holy Ghost, prayse, glory, and honoꝝ be giuen foꝝ euer. So be it.

The Reprobate resiste against God in vaine.

Notes of the eight chapter.

(1) Gal. 2. d. 21. Rom. 11. a. 6. (2) Joh. 6. e. 44. 45. and in diuers places besides. (3) Rom. 8. 29. 30. in the same, and in the whole chap. 9. 10. 11. 1. Cor. 1. c. 10. Ephe. 2. a. 4. 5. b. 9. 2. Tim. 1. c. 9. 1. Pet. 1. a. 12. & in diuers places besides. (4) Mat. 10. c. 22. (5) Rom. 5. a. 1. 5. Mat. 5. b. 12. in the same 24. d. 48. (6) Rom. 8. c. 14. (7) Rom. 8. f. 29. 30. Ephe. 1. a. 4. 5. b. 9. (8) Joh. 10. e. 27. (9) Ro. 5. a. 2 in the same. 8. g. 38. 1. Cor. 1. c. 10. 11. 2. Tim. 1. b. 7. 1. Joh. 2. d. 24. (10) Gal. 3. b. 8. Joh. 10. 2. 27. (11) 2. Corin. 13. b. 5. (12) Gala. 4. a. 6. 1. John. 3. d. 24.

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D.24. 1. Corinth. 2.c.10.11. and in diuers other
places whiche wee haue already alleaged. (13)
Rom. 6. almost through the whole chap. 1. John.
3.a.7. (14) Rom. 6.b.11.12. Ephe. 4.g.29.30. (15)
1. Cor. 4.a.4. (16) Rom. 8.e.26. (17) Rom. 7.
D.24. (18) Rom. 8.c.15.16. (19) Rom. 8.e.27.
Ephe. 4.g.29. in the same. 1.c.14. 2. Cor. 1.D. and
22. and in other places oftentimes. (20) Rom.
11.D.29. Heb. 6.D.17. 2. Tim. 2.c.19. (21) Rom.
8.g.38. Job. 3.D.33. Rom. 4.D.21. in the same. 5.
a.5. Eph. 3.b.12. Heb. 4.D.16. 1. Cor. 1.a.9. 1. Th.
5.D.24. Heb. 10.D.23. (22) 1. Corinth. 2.c.10.11.12.
Rom. 8.c.16. 1. John. 3.D.24. (23) 1. Cor. 13.c.9.
(24) 1. Tim. 6.c.12. Gal. 5.c.17. (25) Rom. 6.a.1
Heb. 10.D.23.e.24. Jam. 3.D.17. (26) 2. Pet. 1.b
10. (27) Rom. 8.e.28.f.31. even to the very end
of the chapter. Job. 13.b.15. Rom. 5.a.3. Jam. 1.
a.2. (28) Rom. 8.c.16.g.38.39. (29) Luk. 23.f.43.
(30) Jam. 4.D.13.14.15. 2. Tim. 2.D.25. Luk. 12.
c.20. (31) Rom. 9.e.21. 2. Tim. 2.D.25. (32) Mat.
5.b.16. 1. Cor. 9.D.22. 1. Pet. 2.b.12. (33) Phil. 2.
b.12. 1. Pet. 1.c.17. Rom. 11.c.20. (34) Rom. 9.
e.23. (35) 2. Tim. 2.c.18.19. (36) Roman. 1.c.15.
(37) 1. Pet. 3.D.21.

FINIS.



